

# AMERICAN BAPTIST

VOL. XXVI, NO. X.

LOUISVILLE, KY., FRIDAY MARCH 4 1904.

ESTABLISHED 1879.

### WHAT CAN YOU DO?

That's what the world is asking you,  
Not who you are,  
Nor what you are,  
But this one thing the world demands:  
What can you do with brain or hands?  
What can you do? That is the test  
The world requires; as for the rest,  
It matters not,  
Or who or what  
You may have been, high or low,  
The world cares not a whit to know.  
What can you do? What can you do?  
That's what the world keeps asking you  
With trumpet tone,  
And that alone!  
Ah, soul, if you would win, then you  
Must show the world what you can do!

### When Your Joints Are Stiff

and your muscles sore from cold or rheumatism, when you slip and strain a joint, strain your side or bruise yourself, Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. Avoid substitutes, there is no other Painkiller. Perry Davis', Price 25 and 50 cents.

### Does the following Scriptures Justify us in Changing Our form of Church Government.

John 17:20-23; Eph. 4: 8, 11-16.

Paper read before the Louisville, M. C. Conference and by Rev. C. C. Bates, February 29th and published by order of the body.

To properly answer this question we must first know what our form of church government is.

Hiscox says: "The Baptists accept the independent form of government, in which the governing power rests entirely with the people, that is, the body of members of each local church each being entirely separate from and independent from all others, so far as authority and control are concerned."

"Each particular individual church is actually and absolutely independent in the exercise of all its churchly rights, privileges and prerogatives; independent of all other churches, individuals and bodies of men whatever, and is under law to Christ alone."

Then it does seem to us that the above named scriptures strengthen our form of church government instead of justifying us in changing it. The Saviour prays that we may all be one, not as masters and servants but as brethren children of one father; parts of the same body; members of the same family and soldiers marching under the same banner.—Love.

Christ says, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this all men know that ye are my disciples, if ye love one to another."—John 13:34-35.

From this we can see that the connecting tie or uniting force is not distinction of birth, position, wealth, education, color or nationality, by love. Love is not a power by which the strong place themselves into authority and trample under foot the weak, uprising and taking all power of rule and glory unto themselves. Ind. ed. love is an equalizing force, so much so that it brought the King of Glory from the stables where all was holiness, joy and beauty, to the level of a car enter's son, born in a manger and having no where to lay His head.

Christ prayed that we might be made perfect in one, in order that there might be no strife, no contentions, no envyings, no disputings, no jealousies and no heart-burnings. A body is perfect when it has all of its parts and each of these parts is in good order. So the union of the body of Christians for which the Saviour prayed is complete when it is as the body of a man in perfect health. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member but many. If the foot shall say, because I am not the hand, I am not of the body; is it not therefore of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it not therefore of the body? If the whole body were an eye, where were the hearing? If the whole hearing, where were the smelling? But now has God set the members every one of them in the body, as it has pleased him. And if they were all one member, where were

the body? But now are the many members, yet, but one body. And the eye cannot say to the hand, I have no need for thee; nor again the hand to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. And those members of the body, which seem to be more honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked. That there should be no schism in the body but that the members should have the same care one for another. And whether we member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now we are the body of Christ, and members in particular. I Cor. 12:13-27. So the Saviour prayed that we be one, not from a stand point of nature or worldly affairs, but one in our aim for heaven and our efforts to glorify God and to build up His cause. David could fight in Saul's coat of mail and I cannot see with your eye, understand with your understanding or reason with your mind. Yet David fought a victorious battle for God and if God help us, we will with what powers of mind that He has given us, make it into the haven of rest and take others with us.

Then our present form of church government does away with the idea of fear and worship of man or any set of men and emphasizes that scripture which says, "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45:22. And again, "Looking unto Jesus the author and finisher of our faith. Heb. 12:2. God's word is the supreme and infallible rule for our guidance, and our church government is in accordance with it. We have no right to go beyond the teachings of the scriptures and therefore do not believe in the authority of the decrees of Pops, council and conventions save as they are endorsed by the Bible. Of course we must not let our church government lead us into things contrary to the will of God, or interfere with our duty to our fellowmen and we claim that it does not do this, but emphasizes love to God and our fellowmen and does away with the fear of men. As Baptists we feel that our church government is supported by the word of God, even those passages given in our subject. And we feel proud of it, not because it gives us the right to be narrow, bigoted and intolerant, but humble, patient, generous and loving. Then under it let us march to victory: keeping ever before us "One Lord, One faith and One Baptism" and remembering that "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. I Cor. 13:4.

### Wilderforce University, Good Luck

Wilderforce University will soon enjoy the distinctive good fortune of owing a representative library. Thanks to the good offices of Dr. Booker T. Washington, who some time ago interested Mr. Andrew Carnegie in the project, and who again saw him last Saturday in company with Secretary Taibert, and received virtual assurance of the library donation. Dr. Washington's kindness is no less than Mr. Carnegie's generosity will receive the grateful consideration of all concerned in the advancement of the educational endeavor of our church and race.

Since recording the paragraph in reference to the interview of Dr. Washington and Secretary Taibert with Mr. Carnegie relative to a library, Wilderforce University is pleased to report its grant, as the following telegram of congratulation to President Jones will show:

Tuskegee, Ala.  
President J. H. Jones,  
Wilderforce University,  
Via Xenia, Ohio.  
We most earnestly congratulate Wilderforce University on the gift of a library from Mr. Carnegie. We are sure that it will prove of most lasting benefit to our whole race.  
(Signed)  
Booker T. Washington,  
H. T. Johnson.

Dr. Johnson, eighteen months ago, called the attention of the trustees to the fact Mr. Washington was engaged in an effort to secure a library for the school, and the assurance will be recalled with grateful interest. Secretary Taibert and President Jones are also to be congratulated for their labors and interest in the premises.—Philadelphia Christian Recorder.

### The Negro and the Supreme Court

The Negroes of Alabama apparently need the service of a traditional Philadelphia lawyer if they are going to establish their right to vote in the Federal courts. Jackson W. Giles has now gone twice to the United States Supreme Court for relief from the discrimination practiced against him by the Alabama authorities, and each time has been thrown out of court on a technicality. In the former case three members of the court, Justices Harlan, Brewer and Brown, took his side and Justice Brewer pretty sharply riddled the argument by which Justice Holmes in the majority opinion, broadened the scope of the case beyond the record of appeal on the question of the Circuit Court's jurisdiction, and proceeded to declare that, as Giles attacked the validity of the new Alabama constitution, he could have no standing as a petitioner for registration claiming that he was qualified under it. Justice Brewer held that no question but that of jurisdiction was before the court, that the lower court clearly had jurisdiction, and that the refusal of the circuit judge to take it should have been reversed.

In the later case just decided Giles gets less comfort. Justice Harlan alone dissents from the prevailing opinion, written by Justice Day. The case is again dismissed, this time for want of jurisdiction. Giles brought action in the state courts but was defeated. He then appealed on the ground that his right under the Constitution of the United States was denied. It seems, however, that in the state courts he did not base his claim to registration on those rights, but on his rights under the state laws. Hence no Federal question was raised on which the United States courts could review the action of the state tribunals; for all that appeared, registration was denied for reasons other than any which would have infringed his rights under the Federal Constitution. This omission was fatal to his appeal.

Neither of these cases secured a decision on the merits of the question of Negro rights and the validity of the Southern State constitutions avowedly intended to disfranchise Negroes. It is to be hoped that before long somebody with the requisite legal skill will get the matter squarely before the Supreme Court and force a decision on the validity of the disfranchising clause of these constitutions. The court will make void any such decision as long as it can, but for that it is not to be blamed. No wise court ever goes out of its way to decide a question, especially a controverted political question, and the result of one conspicuous attempt of the United States Supreme Court to do it in the Dred Scott case is a warning which will not be forgotten. The court has no business with a case which does not come before it properly. Neither can it be expected to teach lawyers how to prepare their cases or to make allowance for mistakes.

We are not yet prepared to believe that the Supreme Court is helpless to enforce the supreme law of the land and protect citizens of the United States from invasion of their rights by the States, or that the judges, in a spirit of acquiescence in conditions that cannot be conveniently changed, are prepared to abdicate their functions as expounders of the Constitution as it exists. However sound may be the argument of expediency with reference to new political action on this difficult question, the duty of the court is plain, and the rights of a Negro, when his case is properly presented, should be upheld as vigorously as they would have been in 1871, when national sentiment was strong in favor of the most vigorous enforcement of the new constitutional amendments. If they really want to establish their right to vote, that disfranchised blacks should proceed to lay the foundation for their suits under able legal advice, and go to the Supreme Court with a case which cannot be dismissed on technicalities.—The New York Tribune.

### Wants Rev. H. Nutter to Return.

Paris, Ky., Feb'y 18, 1904  
Zion Baptist church Paris, to the 1st Baptist church of Newport, greeting Brethren:

At a meeting of the members of the Zion Baptist church, Paris, Ky., held on Friday, February 12th, 1904, the undersigned was directed to write to the First Baptist church, at Newport relative to ask of it a great favor in this hour of trial. Rev. Harrison Nutter resigned his charge here greatly to the regret of all members, and accepted a call to your church. After years of struggle and hardship, under his pastorate we had succeeded in erecting and equipping a splendid place of worship, and, like nearly all churches, a debt was left hanging over us, which, for a time, seemed as if it would result in our building being sold. But, by the unceasing work of Rev. Nutter and the church members, we succeeded in effecting a loan that gave us temporary relief. About \$700 of that debt will fall due on the 25th of next month. Since Rev. Nutter left us we have floundered around without any director or guide, until the membership has become disheartened, and unless we can succeed in getting Brother Nutter to return, in all human probability our place of worship will be lost to us. He has the qualified confidence and respect, not only of the members, but of the whole community. The church is like a child of his, in that he gave it life. We have tried several ministers since Rev. Nutter's departure, but they cannot grasp the situation as he does and cannot exert the same influence, nor do they command the confidence of outsiders, from whom so much of our help is derived. We write to ask if, in the exhibition of Christian kindness and love for a struggling church, you will not consent to the resignation of Brother Nutter and allow him to return to our fold. We have been unanimously called to us but we fear that he will feel under such obligation you that he will decline the call unless you intimate that under the circumstances of our distress you are willing to excuse him. We appeal to you fervently, assuring you that we would gladly make this sacrifice for you were you in the same condition that we are now and would call upon us. Our church must be preserved. The colored people of this vicinity need it. If we can succeed in working out of the debt now hanging over us, no human calculation can estimate the great good that it will be. We feel there are other ministers who can serve your church, while just at this particular time it doesn't seem that any one can take the place of Brother Nutter in the love of his people and the estimation of outsiders. We beg that you consider this question prayerfully at your next church meeting, and decide to release Brother Nutter from his charge there and allow him to return to the people that need him so much.

With assurance of Christian love, and with a hope that God will guide you in this hour, and that your action will redound to our temporal good and your spiritual welfare, we are,  
Yours in Christ,  
Members of Zion Baptist church of Paris, Ky.

ANNIE ROBINSON,  
Secretary.

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Yours in Christ,  
Members of Zion Baptist church of Paris, Ky.

ANNIE ROBINSON,  
Secretary.

### UNIVERSITY NOTES.

S. U. Rah, rah, rah, rah,  
S. U. Rah, rah, rah, rah,  
Hurrah! Hurrah!  
State University, rah, rah, rah.

—x—o—x—

Sunday February 21st Rev. R. T. Frye occupied the pulpit at Main St. Church Lexington.

Dr. John H. Frank and Rev. S. E. Griggs address the University. Their addresses were well received. They are ever welcome.

Sunday February 21st Rev. W. R.

Payne filled the pulpit at First church at Frankfort.

Mr. G. J. Sebree preached for Berean church last Sunday evening.

The Literary Society rendered a good program last week.

Rev. Frye visited the M. & D. Meeting in Lexington on the 22nd ult. They sent \$1.10 by him to the University.

Rev. E. M. Jones brought from his church fruits etc. to the value of \$7.80, for which the University thank him and his church.

We commenced the last term's work this week. All this says, Time is fleeting.

Prof. Hawkins made a flying trip to his home recently.

The drawing classes under Dr. Morris are doing splendid work.

The praises of our last public rhetorical are loud upon the tongues of all.

The next public rhetorical will be March 23rd and will eclipse the last by far.

### Appeal to Negro Baptist Churches

To President of State Conventions, Moderators of Associations, Pastors of Churches and Baptist Generally.

Dear Brethren:—

You are hereby asked to join me in an effort to raise a collection of \$10,000.00 on the first Sunday in April for our Foreign Mission work in West, South and East Africa, and in South America. It is not possible in this brief letter to set forth in detail, the pressing needs of our mission fields, but believe me, that the honor of our Foreign Mission Board and the good of the Baptist acclamation depends very largely, upon what shall be done by our fifteen thousand Baptist churches for missions on the first Sunday in April.

If Baptist principles are to be disseminated among the people in heathen lands, if the work already begun is to be successfully carried on, and the lives of our dear missionaries are to be preserved, we must act now and act altogether. If it were possible, I would address a personal letter to every Baptist Pastor in the United States with the hope of inducing him to set aside every other matter, and help to make the first Sunday in April, the greatest missionary day, ever recorded by the Baptist in this country. But, as I cannot do that, I am praying as I write this appeal, that it will go from one to another, until every one has heard the call and will resolve to make the day one of prayer and sacrifice, for the extension of the Master's kingdom over all the world.

Dr. Jordan, the Secretary of our Foreign Mission Board, will himself be in Africa when the day comes for the collection, but let none withhold on that account, but take a collection and send to the National Baptist Foreign Mission Board, 726 West Walnut St. Louisville, Ky.

Very Truly yours,  
E. C. MORRIS,  
National Baptist Convention,  
[Baptist papers please copy.]

### The Pastor's Support.

Paul has set an example exalted of unselfishness and devotedness to the Lord's work in refusing to accept material support from the churches whenever such acceptance would be an occasion of misrepresented his cause. And yet the same Paul insisted upon the churches to be generous in the material support of their pastor, laying down the rule that "they that preach the gospel should live of the gospel," and that he that is "taught in the word" should communicate unto him that teacheth in all good things." That ministers should be supported by their congregations is not an ordinance of human origin; it is an ordinance of God: "Even so hath the Lord ordained that they which preach the gospel should live by the gospel." Now the Lord did not ordain that preachers should have fine salary or any such thing as we call a salary; he has simply ordained that the minister should have a support—he "should live of the gospel." It is the duty of every church to endeavor to support its pastor so to relieve him from devoting his time

**BAPTIST PERIODICALS**

Are the **Best Lesson Helps** published. With the thought of constant growth, they were *greatly enlarged and improved* at the beginning of the year. Prices have also been reduced.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
Baptist Teacher	10 "	Primary	1 cent each
	per copy 1 per quarter	Picture Lessons	25 cents per quarter
		Bible Lesson Pictures	75 cents per quarter
QUARTERLIES		HOME DEPARTMENT SUPPLIES	
Senior	4 cents	OF ALL KINDS	
Advanced	2 "	Senior H. D. Quarterly	4 cents
Intermediate	2 "	Advanced H. D.	2 "
Primary	2 "		per copy 1 per quarter
Our Story Quarterly (new)	1 1/2 "		
	per copy 1 per quarter	ILLUSTRATED PAPERS	
		Young People (weekly)	13 cents 50 cents
		Boys and Girls (weekly)	5 " 22 "
		Our Little Ones (weekly)	4 1/2 " 18 "
		Young Reader (semi-monthly)	3 " 12 "
		Young Reader (monthly)	2 " 6 "
			(The above prices are all for clubs of five or more.)
		Good Work (monthly)	15 cents per year 1 in clubs of ten or more, 10 cents per year

**American Baptist Publication Society**  
WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

### Month After Month

a cold clings to you. The cough seems to tears holes in the delicate tissue of the throat and lungs. You lose weight and you wonder if you are threatened with a disease you scarcely dare to name. Are you aware that even a stubborn and long neglected cold is cured with Allen's Lung Balm? Do not spend more of your life in coughing and worrying.

NEW ERA INSTITUTE.

We hope to hold Institute beginning January 1904 as follows:—

Henderson, Norris Chapel, January 6-8.

Paducah, First Ward, January 20-22.

Bowling Green, New Bethel, February 17-19.

Elizabethtown, March 9-11.

Mayfield March 23-25

Barrington April 6-8

Louisville April 20-23

We hope that the pastors and brethren in the above named places will get together and arrange to make the meeting a success. It can be done, and if they decide that it must be done, it will be done. The programme, as arranged is first class and the people should have the benefit of each lecture. This programme is being used all over the state among the Baptist white and black. The Lord bless the work.

I am Yours in Service,  
F. H. KENNELLY,  
Henderson, Ky. Gen'l Missionary.

### FOR OVER SIXTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for over sixty years by millions of mothers for their children while teething with perfect success. It soothes the child, softens the gums, allays all pain cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other.

### WANTED—TRUSTWORTHY LADY

or gentleman to manage business in this county and adjoining territory for a house of solid financial standing \$30.00 straight cash salary and expenses paid one Monday direct from headquarters. Expense money advanced; position permanent. Address Manager, 605 Money B'g., Chicago.

### BELLS

Sold Alley Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, Va.